

THE SWORD OF THE LORD

EDITED BY JOHN R. RICE
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"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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Bible Questions Answered

BY JOHN R. RICE

1. Is It Wrong To Save Money?
2. Is The Townsend Plan Scriptural?
3. What Does This Mean: "There Be Some Standing Here, Which Shall Not Taste of Death, Till They See The Son of Man Coming In His Kingdom"?
4. Explain Hebrews 6:4-6, Impossible To Renew Again To Repentance Those Who Fall Away.

An Iowa reader asks some Bible questions, and we trust the answers will be helpful to others.

QUESTION NO. 1. "Am I to understand it is wrong to save up a bank account, that we should work only enough to live on, and then expect Jesus to bless us, take care of and prosper us? But if we cannot save up money, how can we hope to buy a car, buy a farm to work and live on, or buy a house and lot in town? Or how can we start up any kind of business or future job if we are not to save up money? I have a small bank account, about \$100 and if I some day am to get into some business, I must have some capital to begin with. Also I look forward to owning a car, and, if God wills, I hope to establish a family some day. How can I do this if we should live just from day to day, not having any money saved up? I don't see how it can be done because in this world money is necessary in any enterprise or business deal. Also if we are not to look ahead or provide in advance, why do farmers raise crops? Because they know that animals must also eat in the winter time. Why do people build houses, build roads, office buildings and such? Am I to understand that we should just stand idly by and expect Jesus miraculously to cause houses, buildings, etc., to spring up?"

ANSWER: "The possession of money or property is not necessarily wrong for a Christian. Certainly Abraham, Isaac, Jacob, David and Solomon were very

rich, and the Bible did not condemn them for their possessions, nor does the Bible anywhere condemn wealth. What it does condemn in the strongest language is the love of wealth. Matthew 6: 19-34 gives Jesus' teaching on this question. According to that passage Christians should not lay up for themselves treasures (verse 19). That means, I suppose, the hoarding up of wealth for the future, and I take it so literally that on that scripture I gave up my life insurance. Then people are urged to lay up treasure in Heaven, because where the treasure is, there will the heart be also. The essential thing, certainly, is to watch that we do not have our hearts set on wealth. My wife and I adopted the simple rule that we think we have a right to anything that is needed today, provided God gives it. I believe that modest capital for a good business or a car or a home might be counted everyday needs. While laying by treasure in property or in the bank, piling it up for the future, might be a sin, and would be if one's heart grew much attached to it. Once Mrs. Rice and I started saving up cash for a car. When we had saved \$247 the bank went broke and much of the money was never recovered. Since then we buy our cars on the time payment plan, though I would pay cash if I could.

"I think the important thing to remember is to beware of the danger of loving money or of having

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YOUTH'S CORNER

Light From the Word of God on Young People's Problems

Will you write me your questions, comments or criticisms? Some letters will be published without names but all names must be signed. Write YOUTH'S CORNER, The Sword of the Lord, 207 South Beckley, Dallas, Texas.

May Christian Girls Wear Slacks, Shorts, or Culottes?

Around a camp-fire at the edge of Clear Lake in Iowa, a group of young people gathered one night. It was in the midst of the Victorious Life Bible Conference and after a happy day of study and fellowship and soul-winning and play these youngsters, about fifty young men and young women, popped their questions to me and I tried to answer them from the Word of God. The "Reds" had beat the "Blues" in athletic contests in the afternoons (volley-ball, tennis, croquet, horse-shoes, and ping-pong) and we "Blues" had bought Fudgicles and Eskimo Pies for the gang. As we licked the chocolate and ice cream off the sticks one girl asked, "What about slacks? Is it wrong for a girl to wear slacks?" As I answered her question that night I will try to answer it for my readers, from God's Word.

The Bible is a wonderfully up-to-

date book, and it has an answer here for you who believe it.

Slacks: Women Not to Wear Masculine Garments

In Deuteronomy 22:5 there is a striking scripture. It says:

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are an abomination unto the Lord thy God."

— Deuteronomy 22:5.

We believe this verse forbids a woman or girl to wear slacks or overalls or other garments which are manifestly masculine. Everywhere except among the heathen people it is an established custom for men to wear trousers and for women and girls to wear skirts. Slacks seem to be close imitations of men's garments. They are considered so by the public everywhere. Probably that is one very

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Condemned!

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." — John 3:18.

BY JOHN R. RICE

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved," says John 3:17, and the following verse tells us that "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." We must not evade this fact. It is true that God loves sinners. It is true that Christ came to save them all, every one. It is true that He Himself took the sinner's place, died the sinner's death, and now is at the right hand of God, being Intercessor, and the Advocate of all who trust in Him. God does not want sinners lost. Christ does not want them condemned. And yet this verse says that "He that believeth not is condemned already."

Already condemned! I remember going to the City Jail to see a man condemned to die in the electric chair. The following week he was to be taken to Huntsville to the state penitentiary, there to await the fast moving days that would bring him to the electric chair. They brought him out of solitary confinement. He shaved his bearded face and was brought to see me, a pallid-cheeked, palsied-handed boy, trembling because his sins had found him out. He was already condemned and knew it! Alas, on every hand there are sinners who are already condemned and they know it not. They do not listen. They will not believe it, but they are lost, doomed, already condemned! There is nothing else they need to do to be lost because they are lost already. There is nothing they need to do to go to Hell. They already have a place in Hell reserved for them. All Christ-rejectors are lost now. Whether the Christ-rejector is a modernist in the pulpit, or the moral man in his lodge, or drunkard, or harlot, it is the same. Christ-rejectors are already condemned.

First, they are condemned by the Bible. Jesus said to the Pharisees, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust" (John 5:45). Every Christ-rejector will be judged by the Ten Commandments for he has broken them all, every one. He has not loved God with all his heart, mind and soul or loved his neighbor really as himself. If his sin has not been outward, it has been inward. And God sees the heart and counts the hater a murderer, the lustful, adulterers, the covetous, idolaters and thieves. God knows the heart. The law, the Bible, the commandments will come to condemn every Christ-rejector. Christ Himself fulfilled the law and He alone. No one else ever did. "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). All Christ-rejectors have rejected the only one who kept the law and are therefore condemned by the law which says sternly "Thou shalt not!" "Thou shalt not!"

While Christ Himself loves you, His Words condemn you. Jesus said again, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall

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Power From On High

QUESTIONS FROM THE WORLD'S GREATEST SOUL-WINNERS ABOUT THE POWER OF THE HOLY SPIRIT, TAKEN FROM THE BOOK, "POWER FROM ON HIGH," BY REV. JOHN GREENFIELD, THE MORAVIAN EVANGELIST

Compiled By John R. Rice

"The baptism in the Holy Ghost was given once for all on the day of Pentecost, when the Paraclete came in person to make His abode in the Church. It does not follow therefore that every believer has received this baptism. God's gift is one thing; our appropriation of that gift is quite another thing. Our relation to the second and to the third persons of the Godhead is exactly parallel in this respect. 'God so loved the world that He gave his only begotten Son' (John 3:16). 'But as many as received Him to them gave He the right to become the children of God, even to them that believe on His Name' (John 1:12). Here are the two sides of salvation, the Divine and the human, which are absolutely co-essential. . . . 'It seems clear from the Scriptures that it is still the duty and privilege of believers to receive the Holy Spirit by a conscious, definite act of appropriating faith, just as they received Jesus Christ.' (The Ministry of the Spirit, by A. J. Gordon, D.D.)

"It seems to me beyond question, as a matter of experience both of Christians in the present day and of the early church, as recorded by inspiration, that in addition to the gift of the Spirit received at conversion, there is another blessing corresponding in its signs and effects to the blessing received by the apostles at Pentecost—a blessing to be asked for and expected by Christians still, and to be described in language similar to that employed in the Book of Acts. Whatever that blessing may be, it is in immediate connection with the Holy Ghost. . . . It is only when He is consciously accepted in all His power that we can be said to be either 'baptized' or 'filled' with the Holy Ghost." (Through the Eternal Spirit, by James Elder Cumming, D.D.)

"As I went in and shut the door after me, it seemed as if I met the Lord Jesus Christ face to face. . . . He said nothing, but looked at me in such a manner as to break me right down at His feet. I wept aloud like a child, and made such confessions as I could with my choked utterance. . . . As I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. . . . No words can express the wonderful love that was shed abroad in my heart. I wept with joy and love." (Autobiography of Charles G. Finney.)

"Every step of progress in the

Christian life is taken by a fresh and fuller appropriation of Christ by faith, a fuller baptism of the Holy Spirit. . . . As we are more and more emptied of all self-independence, and as by faith we secure deeper and deeper baptisms of the Holy Ghost, and put on the Lord Jesus Christ more thoroughly, by just so much faster do we grow in the favour of God. . . . You must pray in faith for the Holy Spirit. At every forward step in your progress you must have a fresh anointing of the Holy Spirit through faith." (Lectures on Revivals, by Charles G. Finney.)

"Dr. George W. Gale had failed to receive that divine anointing of the Holy Ghost that would make him a power in the pulpit and in society for the conversion of souls. He had fallen short of receiving the baptism of the Holy Ghost, which is indispensable to ministerial success. When Christ commissioned His apostles to go and preach, He told them to abide at Jerusalem till they were endued with power from on high. This power was the baptism of the Holy Ghost poured out upon them on the day of Pentecost. . . . This is an indispensable qualification for success in the ministry and I have often been surprised and pained that to this day so little stress is laid upon this qualification for preaching Christ to a sinful world." (Autobiography of Charles G. Finney.)

"The baptism with the Holy Spirit is a definite experience of which one may and ought to know whether he has received it or not."

"A man may be regenerated by the Holy Spirit and still not be baptized with the Holy Spirit."

"The baptism with the Holy Spirit is an operation of the Holy Spirit distinct from and subsequent and additional to His regenerating work. In regeneration there is an impartation of life, and the one who receives it is saved; in the baptism with the Holy Spirit there is an impartation of power and the one who receives it is fitted for service."

"Baptized with the Holy Spirit," "Filled with the Holy Spirit," "The Holy Ghost fell on them," "The gift of the Holy Spirit was poured out," "Receive the Holy Ghost," "The Holy Ghost came on them," "Gifts of the Holy Ghost," "I send the promise of my Father upon you," "Endued with power from on high," are used in the New Testament to describe one and the same experience. (What the Bible Teaches, by R. A. Torrey, D.D.)

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"Heavenly Light on European War Clouds"

Hear this Sunday night sermon of John R. Rice in open air at 201 East Tenth Street, Dallas. The Rome-Berlin Axis grows stronger. Russia joins Germany and Italy in non-aggression pact. Democracy in the whole world is threatened. The seizure of Poland and worldwide war seems imminent. But behind the curtain God's hand is moving and there is blessed Bible comfort for believers, with solemn warning for everyone. Bring unsaved friends to hear this striking evangelistic sermon full of Scripture. It will enlighten you, comfort you, stir you. We expect sinners to be saved.

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BIBLE QUESTIONS ANSWERED

(CONTINUED FROM PAGE 1)

our hearts too much set on treasure instead of trusting Christ day by day. The details each one will have to work out by the leadership of the Holy Spirit and by studying the Bible."

QUESTION NO. 2: "Will you please give your opinion on the Townsend Plan?"

ANSWER: "You asked for my opinion on the Townsend Plan. I believe that it is contrary to both reason and the Bible. First, it violates God's plain command that children should honor (that is, support) their parents, as Jesus interpreted it Himself (Mark 7: 9-13; Matt. 15:3-6). Notice that Jesus says honoring father and mother means to support them. See also First Timothy 5:4, 8.

"Next, the Townsend Plan would require an enormous burden of taxes. It is estimated that one out of every eleven persons would be old enough to receive a pension. In that case every eleven people would have to pay enough taxes on transactions to raise \$200 a month for an old person, plus probably \$25 to \$50 more for government officials to enforce the law, see that all the money was spent each month, etc. For instance, my family, my workers and I would have to support one old person by paying at least \$200 extra in taxes every month, which is unthinkable.

"Third, the spending of unearned money is always a curse. That is so true that the Bible plainly commands 'that if any would not work, neither should he eat' (II Thess. 3:10). There is no fool like an old fool, and thousands would go into sin themselves and lead younger people into sin.

"The Townsend Plan is one of the Devil's fool plans to bring prosperity without going back to the Bible. There is only one real way to bring permanent prosperity and that is righteousness, which includes hard work, thrift, self-denial, honesty and faith in God."

QUESTION NO. 3: "In the New Testament Jesus said once that some of those living there then should not taste of death till the last day. I hope I have quoted this correctly, and if so, that you will explain what He means? Surely none of those persons are alive here on earth today.

ANSWER: "You asked about the scripture, 'Some of those living there then should not taste of death till the last day.' You misquoted the scripture. What Jesus said was this: 'There be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom.' That is in Matthew 16:28, and immediately following it is Matthew 17 where we are told of the transfiguration. The transfiguration pictured Jesus coming in His kingdom, and thus His promise was fulfilled. Peter tells also about the transfiguration and understood it to picture 'the power and coming of our Lord Jesus Christ,' as you see in II Peter 1:16-18."

QUESTION NO. 4: "Will you please explain Hebrews 6:4-6 for me? If a Christian falls back to sin and worldly amusements, and later for the second time accepts Jesus as Saviour, does it mean it is impossible for him to come unto repentance again?"

ANSWER: "Again you asked for an explanation of Hebrews 6: 4-6. That is explained in my booklet, *Can A Saved Person Ever Be Lost?* page twelve and thirteen, which is as follows:

THE SWORD OF THE LORD

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JOHN R. RICE, EDITOR, Pastor of Fundamental Baptist Church

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POWER FROM ON HIGH

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"At 3:00 we gathered in front of Mr. Moody's mother's home; four hundred and fifty-six of us in all, all men from the eastern colleges. We commenced to climb the mountainside. After we had gone some distance, Mr. Moody said, 'I do not think we need to go farther. Let us stop here. I can see no reason why we should not kneel down here now and ask God that the Holy Spirit may fall on us as definitely as He fell on the apostles at Pentecost. Let us pray.' We knelt down on the ground; some of us lay on our faces on the pine-needles. The Holy Ghost fell upon us. It was a wonderful hour. There are many who will never forget it." (*The Person and Work of the Holy Spirit*, by R. A. Torrey, D.D.)

"The glorified Christ is He who baptizes with the Holy Spirit. When the Lord Jesus Himself was baptized with the Spirit, it was because He had humbled Himself and offered Himself to take part in John's baptism of repentance — a baptism for sinners — in Jordan.

"HEBREWS 6:4-6, THE UNPARDONABLE SIN:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5. And have tasted the good word of God, and the powers of the world to come, 6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

"Notice this scripture says 'If they shall fall away.' Is the one mentioned in this scripture a saved man? He has been enlightened, has tasted the heavenly gift and the good Word of God and the powers of the world to come. He has even had something to do with the Holy Ghost. The words here, 'partakers of the Holy Ghost' in the marginal reading are, 'going along with the Holy Ghost.' But there are several things that show this is not a saved person who has become lost. A lost man can be enlightened, that is, may learn about Christ, he can have tasted the heavenly gift of the Word of God, etc., and you notice here this one did not eat, but simply tasted. The Holy Ghost goes along with a lost man convicting him as He did Saul of Tarsus, pricking his conscience day by day. This is a lost man. Some Christians may say, 'These verses fit my case exactly, I was a Christian and right with God and I fell away like this scripture says.' If this be true, whoever has done according to this scripture is lost, without hope forever, 'For it is impossible . . . to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.' No, dear friend, this is not about a Christian who has fallen into sin but this is that one unpardonable sin of a lost man who, after great enlightenment, deliberately, maliciously, and finally rejects Christ and blasphemes the Holy Ghost (Matt. 12:31).

"In Matthew 12:31, 32, Jesus said that every kind of sin and blasphemy in the world would be forgiven except the blasphemy against the Holy Ghost. That means there can only be one unpardonable sin and all other sins can be forgiven. But the sin mentioned here in Hebrews 6:4-6 cannot be forgiven, because the scripture says, 'It is impossible . . . to renew them again to repentance.' This, then, is the unpardonable sin of a lost man who has never been saved and does not refer at all to a child of God becoming lost."

"That scripture does not speak about a Christian but speaks about the unpardonable sin of a lost person who has been greatly enlightened but commits the unpardonable sin."

Even so, when He took upon Himself the work of Redemption, He received the Holy Spirit to fit Him for His work from that hour till on the Cross. 'He offered himself without spot to God.' Do you desire that this glorified Christ should baptize you with the Holy Spirit? Offer yourself, then, to Him for His service, to further His great work of making known to sinners the love of the Father. God help us to understand what a great thing it is to receive the Holy Spirit with power from the glorified Jesus. Have you laid hold of it? The abundant life is neither more nor less than the full life of Christ as the Crucified, the Risen, the Glorified One, who baptizes with the Holy Ghost, and reveals Himself in our hearts and lives, as Lord of all within us." (Andrew Murray in *The Prayer-Life*.)

"Before we go to our knees to receive the baptism of fire, let me beg of you to see to it that your souls are in harmony with the will and purpose of the Holy Spirit whom you seek. See to it that the channel of communication, by which the baptism of the Holy Spirit must be received, be kept open. I heard of some people the other day who could not get any water. They turned the tap repeatedly, but no water came. They sent to the office of the company, who sent a man to examine the connections and fittings, but all was right. Plenty of water in the reservoir; pipes, taps and connections all right, but no water. At last they pulled up the pipe and found a mouse in it. It is no use turning the tap, praying, singing or even believing, if there is something you are holding back or refusing to do — some idol, something about which you feel condemned, but which you refuse to give up, something in the pipe. Perhaps some trumpery, contemptible thing. Out with it; give it no rest; give it up. Destroy your idols and hindrances and stoppages with an everlasting destruction. Let there be free communication between you and God. Let all go, and you shall be flooded before you rise from your knees; the world shall feel the power of it, and God shall have all the glory." (*Salvation Soldiery*, by William Booth.)

"I have written and preached much on the Holy Spirit, for the knowledge of Him has been the most vital fact of my experience. I owe everything to the gift of Pentecost . . . I came across a prophet, heard a testimony, and set out to seek I knew not what. I knew that it was a bigger thing and a deeper need than I had ever known. It came along the line of duty, and I entered in through a crisis of obedience. When it came I could not explain what had happened, but I was aware of things unspeakable and full of glory. Some results were immediate. There came into my soul a deep peace, a thrilling joy, and a new sense of power. My mind was quickened. I felt that I had received a new faculty of understanding. Every power was alert. Either illumination took the place of logic, or reason became intuitive. My bodily powers also were quickened. There was a new sense of spring and vitality, a new power of endurance, and a strong man's exhilaration in big things. Things began to happen. What we had failed to do by strenuous endeavor came to pass without labour. It was as when the Lord Jesus stepped into the boat that with all their rowing had made no progress, immediately the ship was at the land whither they went. It was gloriously wonderful." (Dr. Samuel Chadwick of Cliff College, England.)

"Never shall I forget the gain to conscious faith and peace which came to my soul, not long after a first decisive and appropriating view of the Crucified Lord as the sinner's sacrifice of peace, from a more intelligent and conscious hold upon the living and most gracious personality of the Holy Spirit through whose mercy the soul had got that blessed view. It was a new development of insight into the love of God. It was a new contact as it were with the inner and eternal movements of redeeming goodness, a new discovery in divine resources." (Handley C. G. Moule, Bishop of Durham.)

"I believe there is one thing for which God is very angry with our land, and for which His Holy Spirit

is so little among us, viz., the neglect of united prayer, the appointed means of bringing down the Holy Spirit. I say it, because I believe it, that the Scots with all their morality, so-called, and their outward decency, respectability, and love of preaching, are not a praying people. Sirs, is not this the truth? The neglect of prayer proves to my mind that there is a large amount of practical infidelity. If people believed that there was a real, existing, personal God, they would ask Him for what they wanted, and they would get what they asked. But they do not ask, because they do not believe or expect to receive. Why do I say this? Because I want to get Christians to remember that though preaching is one of the great means appointed by God for the conversion of sinners, yet, unless God gives the increase, Paul may plant and Apollos may water in vain; and God says He will be inquired of. O ministers, excuse me — you gave me this chance of speaking — urge upon your people to come to the prayer-meeting. O Christians, go more to the prayer-meetings than you do. And when you go to the prayer-meeting, try and realize more that there is use in prayer." (Evangelist Brownlow North to the Presbyterian General Assembly of Scotland.)

"From the day of Pentecost, there has been not one great spiritual awakening in any land which has not begun in a union of prayer, though only among two or three; no such outward, upward movement had continued after such prayer-meetings have declined; and it is in exact proportion to the maintenance of such joint and believing supplication and intercession that the Word of the Lord in any land or locality has had free course and been glorified." (The late Arthur T. Pierson, D.D., Editor of *The Missionary Review*.)

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Engagements of Editor John R. Rice

This week the editor speaks each night in open-air services with the Shell Presbyterian Church, Rev. J. G. Spencer, pastor, at Kilgore, Texas, and daily from 1:30 to 2:00 p.m. on radio KOCA, Kilgore, Texas.

August 29th, 30th and 31st will be spent at Bible Conference at the First Baptist Church, Kingman, Kansas; Rev. Robert Means, pastor. However, both Sundays, August 27th and September 3rd, the editor will be in Dallas for all services of the Fundamental Baptist Church, God willing.

From Tuesday, September 5th, through Sunday, September 17th, God willing, the editor will speak in a long-planned revival campaign with the First Baptist Church, Petersburg, Illinois, with pastor F. A. Wirth. We trust the dear Lord will enable us to begin actual construction on the new building of the Fundamental Baptist Church, Dallas, in order to begin on the date set.

Other engagements include revival services at the First Baptist Church, Maywood, California, Rev. Lyman Coker, pastor, beginning October 1st; and a three weeks' engagement in Chicago beginning November 5th with the Chicago Christian Business Men's Committee's noonday broadcast and theater meetings; with Pacific Garden Mission and churches.

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BY JOHN R. RICE

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CONDEMNED!

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judge him in the last day" (John 12:48). You for whom Christ died, you, so loved by the uncondemning Jesus, you will be judged by His words. Every text of scripture that you ever heard preached upon will burn in your soul through the countless years of eternity in Hell! At the judgment bar of Almighty God every invitation, every warning, every pleading, every gospel song will be there to witness against you, you who have rejected Jesus Christ. Christ came to save and not to condemn, but His word will condemn those who will not trust Him.

Your conscience condemns you, too. Romans 2:12-16 tells us that those who have the law (the Bible) will be judged by the law. But those who sinned without the law would perish without the law, their conscience bearing witness against them. Your conscience it is that makes you afraid to die. Your conscience it is that puts you at a guilty distance from God. You hide from Him as Adam went to hide from the face of God in the garden of Eden after he had sinned. You do not seek Him, you do not feel at home with Him, you do not read His book, you do not love Him. Your conscience is a

witness that you are a sinner and condemned. How terrible will be this witness at the judgment when you bow the knee and your tongue confesses that Christ is God though you rejected Him. How horrible will be the Hell when you remember, remember, remember through the millions of years in flames of torment! You will remember your opportunities, remember your sins, remember that God loves you.

Christ Comes The Second Time In Condemnation

Christ's first coming to the earth was in mercy. He came not to condemn but to save. He came the first time as the Lamb of God that takes away the sins of the world. But, alas, He will come the second time as the Lion of the tribe of Judah. The first time He came to shed His own blood for sinners, but He will come the second time to tread the winepress of the fierceness and the wrath of Almighty God and to shed the blood of sinners in a river that will run to the bridles of the horses (the distance of a thousand six hundred furlongs, or two hundred miles (Rev. 14:14-20)). He came at first to open the eyes of the blind and to set at liberty the captive, and to preach the gospel to the poor, but He will come the second time, the Scripture says, to smite the

THE GREAT EVILS OF WORRY

BY A. SIMS

Never under any circumstances give place to worry — fight it as you would a plague. There is nothing we know of so utterly inconsistent with a life of trust as wor-

ry. If you trust, you do not worry. If you worry you do not trust. Worry should ever be regarded as sin for the following reasons:

1. *Because it is absolutely useless.* It cannot accomplish any good. It ought, therefore, to be renounced. "And which of you, by being anxious, can add one cubit unto his stature?" (Matt. 6:27, R.V.) There is no reward for worry; there is much reward for rest.

Why Doesn't Jesus Come Soon?

I long for the Saviour to come. I think He surely must come soon. The signs of His coming are on every hand. There are the wars and rumors of wars promised, with nation rising against nation, and kingdom against kingdom. There is the great falling away in the church. There is the distress of nations. There are earthquakes in divers places. There are the false teachers, the people having itching ears, and all the signs: political, natural and spiritual. All through the years devout Christians have looked forward to the time when the sky will split open and there will come a shout and the voice of the archangel and the trump of God — when we will hear them say, "Behold, the Bridegroom cometh; go ye out to meet him!" Then the dead in Christ will rise, then will be the glad rapture when we with our loved ones will be caught up to be with Christ. Then will be the honeymoon in Heaven, the wedding supper, the goodbye to sin and sorrow and sighing. Then will be the kissing away of tears forever and entering into the joy of the Lord. Then will come the crowning day. Christians in trouble, pray for that day. Persecuted saints have longed for it. Millions have joined with the beloved John as he prayed, "Even so, come, Lord Jesus" (Rev. 22:20). Why doesn't Jesus come? Thank God, the Bible tells us why. Second Peter, chapter three, tells us that scoffers shall arise, saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But the explanation of the delay about the Saviour's coming is this, given in verse nine:

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

Jesus does not come simply because He wants others to be saved. He longs with unspeakable earnestness that every poor sinner will turn and be saved as the way is opened. Sin has been paid for. Jesus came not to condemn but to save. And so Christ has delayed His coming.

It may be that today the last soul will trust Christ and be ready for the rapture and then will come the blessed cry for which we listen! Then we will see our loved ones and see our Saviour and lay down these tired, frail and sinning bodies. Then we will rise with a shout to meet the Lord Jesus in the air and He will escort us to the place He has been preparing in the Father's house of many mansions. Then we will be done with sorrow and done with sighing, done with sinning, and the rewards of sin. Then there will be a kissing away of tears and the rejoicing together over the abundance of salvation in the presence of the Father and our Saviour. Dear sinner, God's mercy still holds out. God's longsuffering continues. God is not willing that any should perish, but that all should come to repentance. Jesus is come not to condemn, but to save. Will you accept Him as Saviour and Lord today and be saved?

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2. *Because its indulgence is an injury to the body.* It is not work, but worry, that kills men. "A merry heart doeth good like medicine; but a broken spirit drieth the bones" (Prov. 17:22).
3. *Because it leads us to make mistakes.* When our hearts are agitated we cannot have a sound judgment. In that perturbed state of mind we are very apt to see things from the wrong standpoint. Is this not too true?
4. *Because it leads to sin.* Almost invariably worry tends to impatience and irritability. So saith the Word of God, "Fret not thyself, it tendeth only to evil doing" (Psa. 37:8, R.V.).
5. *Because it is unlike Jesus.* We read of Christ being "grieved" and "sorrowful," but never of His being worried; and when we are seen anxious and troubled it reminds those around us more of the absence of Jesus than of His presence within us.
6. *Because it interrupts our communion with God.* Rev. F. B. Meyer says, "Two things come between our souls and unshadowed communion with God — sin and care. We must be as resolute to cast our care on the Lord as to confess our sins to Him, if we would 'walk in the light as He is in the light.'"
7. *Because worry is disobedience to God's plain command.* He says, "In nothing be anxious" (Phil. 4:6, R.V.). A holy but very busy man once said, "I hear of earthly care, but I have it not." A poor colored woman said of her care, "If I cannot cast it I will roll it over on Him, I will get it there some way, because He says I

may." Happy soul! The Psalmist says, "Rest in the Lord; wait patiently for Him." In Hebrews, "Be silent to God, and let Him mold thee." Keep still and He will mold thee to the right shape. Finally: "Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. 4:6).

As a striking illustration of how the above verse works out in the daily life we give the following wonderful experience as related by Mr. Hugh Capron:

"I happened to be dining one evening as a guest in the hall of one of the great city companies. At the table I found myself seated beside a youthful looking matron of girlish appearance and lively manners. After a few of the usual preliminary platitudes we glided into an easy conversation. She told me that she had been married some two or three years to an invalid husband and had two sickly children. Though her family was socially well connected, their means was small and the heavy expense entailed by illness, coupled with her husband's inability to practice his profession had reduced their income to a minimum. "In fact, she said, 'sometimes when I go to bed at night I scarcely know where tomorrow's meals are coming from.' I remarked that she seemed to have her full share of troubles and I asked if she did not find the anxieties of life almost overwhelming. "Anxiety," she replied, "oh, no, I never feel that. Troubles always seem to me so intensely interesting. Every difficulty that comes along is a perpetual source of interest and wonder to see how God will get me out of it. What study could be more enthralling? People talk of an incident being as good as a play. My life is much better than a play to me. To stand aside and watch. God's ever-varying but never-failing methods of extricating me from each tangle of troubles into which He leads me, is a thousand times more engrossing than the most thrilling drama that was ever written. Knowing as I do from past experience that in every difficulty He will somehow or other land me safely on the other side, I can find no room for anxiety. The only element of doubt in the problem is contained in the absorbing question — How is He going to do it? And it is just this tincture of doubt and uncertainty that gives to life its one excitement and to religion all its zest. Why, she added, with a fine touch of enthusiasm, 'if you were to strip life of what you call its cares and anxieties, you would rob it of nearly all its interest and quite all its worth.'"

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Youth's Corner

(CONTINUED FROM PAGE 1)

strong reason that many girls and women like to wear them. But that is one convincing reason why no woman or girl should wear slacks. "The woman shall not wear that which pertaineth unto a man . . . for all that do so are an abomination to the Lord thy God" (Deut. 22:5).

Men are forbidden to wear women's clothes. For a man to put on a woman's clothes makes him an abomination unto God that same way.

Why is it some women wish to wear clothes pertaining to the other sex? Evidently God has serious reasons for insisting that men do not act like women and women do not act like men. Each sex is forbidden to wear clothes that belong to the opposite sex. In First Corinthians 11:1-16, men are

commanded to have short hair and women to have long hair, as a mark of their sex. We are reminded that men and women are not the same. Man is made in the image of God but woman is the image of man. Men and women are not made alike in nature — do not have minds alike, do not have dispositions alike, do not have bodies alike. Therefore they should not wear their hair alike and should not dress alike.

In Romans 1:24-27 we are told that the nations descending from Noah, once spiritually enlightened, hardened their hearts and so were blinded, becoming the heathen nations of the world today; and then we are told that one mark of their degeneracy was that the God-ordained distinction between men and women was destroyed. When women become masculine and when men become effeminate; when they act alike and dress alike, that is degeneracy and is abominable to God. Such people, God says, are given up "into vile affections" (Rom. 1:26).

Women often like to pattern after men. Many women and girls shout for "equal rights for women!" They want to vote, and yet when they vote they vote in exactly the same proportion as men vote, whether the question is prohibition or moral reform or the New Deal or a candidate for Governor. There may be twice as many votes but the proportion is the same. That is primarily as such women would want it to be. They want to vote because men do, and naturally apeing men, they vote the same way men do. (Not that I think votes for women is a moral question either pro or con.) Girls want to be like boys. Some of them want to smoke cigarettes like boys do. They hold their cigarettes the same way boys do, smoke the same brands they do and delight to do it publicly. Some girls want to curse as loud as boys do. They want a "masculine bob" for their hair. They want masculine pants for their legs. But they do not make themselves any more lovely by getting out of a girl's place.

Who admires a man who is a sissy? I never saw a "House of David" base ball player with long braids down his back that I didn't want to give them a good yank and I always feel that I could lick any long-haired sissy of the lot! It is a natural feeling, that of disgust, that God puts in our hearts for unmanly men. It is remarkable that God classes a sissy, or EFFEMINATE along with the adulterers and drunkards as those that shall not inherit the kingdom of God. First Corinthians 6:9, 10 says:

"9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, NOR EFFEMINATE, nor abusers of

themselves with mankind,

"10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

To be womanly is a sin for a man. To be manly is a sin for a woman. For this reason God insists that a girl shall not put on clothes that pertain to a man and that women shall not wear men's clothes. To my mind that means that a Christian girl should not wear slacks.

If a Christian girl were a native of China and through generations it was counted feminine for a woman to wear trousers, then quilted silk trousers might not be counted clothes that pertain to a man. But in America, according to the custom of our race and civilization, trousers are held to be men's clothes.

Overalls — Convenience For Farm Women

By the lake in the flickering firelight an Iowa farm woman asked me another question. She said, "On the farm some of us women help milk cows, help in the fields, ride tractors, and ride hay wagons. For the sake of convenience and modesty some of us prefer overalls to dresses. Is that wrong?" Doubtless there is a convenience to wearing trousers if you live an active life. I have always preferred to wear trousers myself and wondered how I would climb trees or run races or work, cumbered by a skirt! So I take it that that Christian young woman's question was a sincere one.

Yet no convenience is as important as pleasing God. Any Christian girl should rather wear women's clothes at some inconvenience rather than wear men's clothes and be "an abomination unto the Lord thy God," as Deuteronomy 22:5 says such a woman or girl is. In other words, God wants a woman on a hay wagon or driving a tractor to still remember that she is a woman and to act like a woman and dress like a woman. She needs the same reserve, the same modesty, the womanly qualities that make women the sweet, revered and beloved sweethearts, wives, and mothers that Christian girls want to be.

And besides I worked on the farm for many years and many times picked cotton or did other farm work along-side of modest Christian girls who found no need to dress like men or act like men. Women and girls now make the plea that trousers are more convenient, etc., but they never said so until it became popular. Dear girls, it is worth some inconvenience to be a lovely, feminine girl and please God, isn't it?

Shorts Versus Modesty

Should a Christian girl wear shorts? That is answered, surely, by First Timothy 2:9, part of which says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness (or womanly reserve) and sobriety."

Women should adorn themselves "in modest apparel!" It may be that shorts too are masculine and would be forbidden to a Christian girl on that ground. They are trousers and they are worn by boy scouts, by African explorers and by athletes. But there is another motive, surely not commendable, which seems to be back of the desire of some girls to wear shorts. They like to exhibit their body. They are proud of their legs. And usually such girls do not cover the rest of the body enough for modesty. Doubtless many girls who like shorts do not think it through as definitely as that. Of course, they do not want to be immodest. They simply want to be like others. There is a thrill, no doubt, in dressing somewhat daringly. There is some excitement, no doubt, in attracting attention, particularly the attention of men and boys. But if you analyze that motive, Christian young women will find it unworthy of one who seeks to please Christ. Girls who smoke and drink and are noisy in public are daring too and attract attention, but that is not being modest. Neither are shorts included in the Bible classification "modest apparel."

We believe that many fine Christian girls are tempted to follow the fashion in trend and dress like the world without intending to be immodest. But girls who prefer to serve Christ and follow Him ought not to wear clothes that will tempt

men, that will deliberately attract uncommon attention to their legs. It is worth missing the gaze of the world for a girl to adorn herself only "in modest apparel" as the Scripture commands.

So to this editor it seems that Christian girls and women should not wear shorts for a double reason. First, they should not wear clothes that are masculine; and second, they should wear modest apparel.

Culottes: What Are They? Not Men's Wear!

Another girl by the camp-fire in Iowa asked, "What about culottes?" I was embarrassed to admit my ignorance, but after inquiry I found that they are the divided skirts which women sometimes wear for horseback riding. To me they seem to be modest apparel, proper enough when needed. Certainly they are not masculine clothes. I never saw a man wear anything like a divided skirt, and I can see no reason why they are not all right whenever occasion demands, if modestly worn.

And will you remember, you gray-heads who may read this column, that old-fashioned styles are not necessarily any better than new-fangled ways. Hoop skirts and bustles and trains and leg-o-mutton sleeves, piled-high pompadours on the head filled with "rats" of matted hair were just as silly as many modern styles. We must remember, too, that the Bible does not say how many inches from the floor a girl's skirts should be, nor how much of her arms may show without offense.

In my opinion every Christian girl should take care to dress modestly compared with the standards of the age in which she lives. I mean no Christian girl can go as far as the world goes. A Christian girl ought to dress so as not to cause undue attention to her body. Dressing for "sex-appeal" or "it" or "oomph" is certainly an immodesty that no Christian woman ought to be guilty of. It is exhibitionism, a sex perversion which kills modesty and tempts others and invites shame. Remember then the two rules which God gives about women's dress:

1. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." — Deut. 22:5.
2. "In like manner also, that women adorn themselves in modest apparel." — I Tim. 2:9.

(Other articles will follow concerning the problems of young people.)

ple. Such matters as the dance, movies, cosmetics, what games Christians may play, will be discussed in friendly fashion with Scripture help. Tell your friends and watch for the next article. Write your questions or comments or criticisms to Youth's Corner, *The Sword of the Lord*, 207 South Beckley, Dallas, Texas. If you disagree, say so. Some brief, intelligent letters whether they differ with us or agree, will be printed. Letters must be signed, although names will not be printed.)

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BY C. B. HEDSTROM

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